

LECTURE 6.
Cognition and its structure

- 1. Cognition as a subject of philosophical analysis**
- 2. Sensory perception and its forms**
- 3. Forms of logical cognition**
- 4. The problem of truth in philosophy**

Cognition as a subject of philosophical analysis

The field of philosophy that studies the cognitive process is called **epistemology**. This concept was introduced into philosophy for the first time in 1854 by the Scottish J. Ferrer. Studying the essence, structure and methods of the process of understanding the world is primarily included in the subject of philosophy. Because we are talking about the outlook of a person's attitude towards reality. Philosophical analysis of cognition covers the following issues: whether it is possible to understand the world; the structure, stages and criteria of the cognitive process; general regularities and methods of cognition; the essence of true knowledge and its relationship with values and so on. **Cognition is the process of purposeful reflection of reality in the human mind.** By understanding the world, a person can have a transformative effect on it. The cognitive process takes place on the basis of the practical activity of a person. Its essence is the spiritual assimilation of reality. The cognitive process has a concrete-historical character. This means that the level of uncovering the secrets of different aspects of existence is determined by the existing structure. As the society develops and improves, its understanding is constantly advancing. Thus, the content, level and capabilities of cognition are determined by specific historical conditions.

The question of whether a person is able to understand the world around him has been a subject of discussion in philosophical thought since ancient times. Two lines diverge on this issue; **those who accept the intelligibility of the world (optimism)** and those who **say that it is impossible to understand the world. Proponents of the second position called agnosticism (meaning denial of knowledge)**. Often between these two lines there is a **point of view called skepticism**. Optimism's position is more evident in Hegel's work. He showed that there is no such force in the Universe, which originally kept its essence hidden and closed, that could stand against the power of understanding. Skeptics (Protagoras, George, Pyrrhon, Michel Montaigne and others) accept the intelligibility of the world in principle. However, they question the accuracy of the knowledge obtained in this way. On the other hand, skepticism can easily turn into agnosticism. Agnosticism denies the possibility of understanding the world. This **concept was**

first used by the English biologist T. Huxley (1825-1895). In the history of philosophy, agnosticism has been expressed by various thinkers (Cratylus, sophists and others). For example, the ancient Greek philosopher Cratylus believed that the surrounding world is constantly changing, nothing is stable here. Therefore, the world cannot be understood. Agnosticism in its classical form belongs to the English philosopher D. Hume in the 18th century. He showed that events in the world are also unpredictable. Because people always rely only on their emotions. It cannot go beyond the limits of these emotions. Therefore, it cannot even answer the question whether the external world exists or not. In many philosophy books, I. Kant is included in the list of unconditional agnostics. It is difficult to agree with such a position. Of course, there is an agnostic tendency in Kant's philosophy. This is expressed in the fact that Kant separated subjects and things into two different places. But Kant also noted the great possibilities of understanding (especially in relation to nature). It is clear from this that it is not correct to attribute Kant to agnosticism.

Knowledge is obtained as a result of human cognitive activity. Note that the concept of knowledge is traditionally used in three senses. **The first meaning** expresses certain abilities, skills and habits of a person. **The second meaning** of knowledge equates it with any information of cognitive importance. Finally, **the third meaning** characterizes it as a special cognitive unit. The relationship between cognition and knowledge is like the relationship between a certain process and its result. This means that knowledge is a product of the cognitive process. The knowledge gained in each period is absorbed into the general memory of the society and is transmitted from generation to generation through culture, which is a mechanism of social inheritance. In recent times, the concept of "**information**", which is closely related to "knowledge", is widely developed in connection with the computerization of people's production and spiritual activities. In some cases, they even equate these two concepts. **Information refers to the transmission of the effect of one object on another through a signal and its recording by the affected object.** The latter object reprocesses the signals it receives at a speed according to its own laws of activity and development. It should be noted that not all information rises to the level of knowledge. Also, not all objects that receive information use them purposefully and consciously

In addition to what has been said, the **following forms of cognition (knowledge)** also differ from each other: **common life cognition, scientific cognition, practical knowledge, and artistic cognition.** **Common life cognition** is primarily based on observation and everyday experiences and is empirical in nature. It is sometimes called **common sense.** Common sense is formed under the influence of daily life experience and communication. It encompasses people's perceptions of nature, society, and themselves. A special form of cognition is **scientific cognition.** Scientific cognition studies reality on scientific grounds, by summarizing facts and discovering regularities between them. **Practical**

knowledge is very close to scientific understanding. But there is also a difference between them. These forms of cognition differ from each other according to their goals. For example, a research scientist representing scientific understanding sets himself the goal of discovering a certain regularity, principle. In contrast, the objective of a subject representing practical cognition (for example, a field engineer) is to discover new ones based on known devices. **Artistic perception** reflects the world and man's place in it in a specific way. It is based on artistic images, not concepts. Ideas put forward in artistic cognition (in literature and various fields of art) take a visual and perceptible form.

Object and subject of cognition is also very important. In a general sense, **the object of cognition is any kind of reality to which it is directed.** Being as a whole or a certain part of it does not mean the object of cognition in itself. It becomes an object only if cognition is focused on it. **The subject of cognition means a person who acts consciously and purposefully in this process.** The subject is diverse according to its internal composition. A separate individual, a certain social group, class, society and humanity as a whole can act as the subject of cognition.

The structure of the cognitive process (knowledge).

Cognitive process has a complex structure. It can be divided into **two main levels (emotional and rational).** Each of these steps, in turn, appears in several forms. **The first level - sensory cognition has the following forms: sensation, perception, imagination and emotion.** Cognition begins with the impact of events in the surrounding world on the human sense organs. As a result of this effect, they visualize and create emotional images in the human brain. The primary form of **sensory** perception is created by the effect of objects of the external world on human senses (sight, hearing, smell, taste and touch). As a result, these or other properties of those objects become known to us. The sense of **perception** is a relatively higher form of cognition. Unlike emotion, it expresses the whole image of the objects affecting our sense organs at a specific moment. This means that the information of various sense organs about events and objects in the surrounding world is reflected as a whole. A person does not only create an image of things that directly affect him in the present moment. Also, he keeps in his memory the images of events that affected him in the past and can revive them when necessary. This form of sensory perception is called **imagination.** For example, if we have ever been to Nizami metro station, we can recreate it in our mind at any time. The feeling level of cognition is closely related to **emotions.** Emotions are extremely diverse in terms of their nature and form of expression. Feelings of joy, fear, anger, indifference, hatred, liking, etc. is an example of this. Emotions express the active evaluative attitude of a person to the events and processes affecting him. Each person has their own specific emotions.

Rational understanding has three main forms: understanding, judgment and inference. A **concept** is a form that reflects the most general, important and

necessary properties of an object. All kinds of thinking and intellectual operations are carried out through it. Understanding plays the role of the cell underlying all acts of thought. Understandings don't happen overnight. Their formation goes through several stages. First, people process the information of their sense organs and emotions. That is, they select the main properties of objects in the world, and discard the others. In the next stage, those properties are compared and summarized. Finally, at the end, they are given names expressed in words or phrases. The next form of rational cognition, **judgment (sentence)**, reflects the properties of the subject in the human mind, its connections and relationships with other subjects. It acts as an opinion that affirms or denies something. Thinking means, first of all, making a judgment about a certain object, its properties and relations. Judgment exists in close interaction with understanding: on the one hand, every judgment consists of concepts. Therefore, there is no judgment without concepts. The highest form of logical (rational) cognition is **mental conclusion**. Mental inference is a mental operation through which new knowledge is obtained based on already existing knowledge. In this process, a new judgment conclusion is obtained by applying logical rules from two or more judgments with similar content. Mental output occupies a very important place in the cognitive process. Its various types (**deduction, induction and analogy**) are widely used in practical and theoretical activities of people.

Theory of truth

One of the most complex issues of cognitive theory is the doctrine of truth and its criterion. Since ancient times, philosophers have discussed the extent to which our knowledge corresponds to the content of events and processes in real life. Thus, the question of determining the correspondence between knowledge and objective world events arises. This is called **truth** in philosophy. In the history of philosophy and in modern philosophical teachings, there are different opinions about the understanding of truth. For example, the coherent theory of truth (**Latin means meeting, connection**) (Spinoza, Leibniz, Hegel, etc.) shows that only propositions derived from previously accepted ideas based on certain logical rules are true. According to the supporters of this theory, all scientific propositions form a whole harmonious whole. Authenticity always acts as a certain element of this harmonious whole. There is also a **classical (correspondence) theory of truth**. When determining the authenticity of a certain idea, he considers whether it corresponds to reality. The **name correspondence also means matching**. This view originated from ancient times. Its representatives were Plato, Aristotle, Holbach, Helvetius and others. For example, Plato wrote; "Whoever talks about things as they are is telling the truth. He who talks about them differently is lying." In addition to what is said, there is also a pragmatic concept of truth (**Pierce, James, Dewey, etc.**). This concept considers practice as the criterion of truth. The modern meaning of truth has the following points: 1) The concept of reality is shown as an objective reality independent of human consciousness. 2) Subjective

reality is also included in this concept and it is noted that truth is also the understanding of spiritual reality. 3) Cognition and the truth that is its result, as well as the object, are taken to be inseparably connected with the activity of a person's subject sense, practice. It is imagined that the object becomes clear through practice. The essence and concrete manifestations of truth - that is, accurate knowledge - can be revived in practice. 4) Truth is taken not only in a static but also in a dynamic state. That is, it is accepted that truth is a process .

Objective truth means that the content of our knowledge does not depend on man and humanity. From this, it can be seen that knowledge has a side that depends on this or that person, social group and humanity as a whole. This side comes from the specifics of human psyche and education, characteristics, perception of feeling. There are three types of objective truth: **everyday, axiological and praxeological**. The first part is related to material and spiritual life. In this case, the everyday life of people acts as an objective reality. In this way, the truth has its own characteristics. The axiological distribution of truth shows its moral-ethical and aesthetic aspect, its close connection with the meaning of life and values. The praxeological distribution of truth means that it includes a moment related to practice.

Processuality of truth expresses the dialectic of **absolute and relative truth**. This shows that truth is a dynamic quality of cognition. It arises as a result of cognitive acts adopted by mankind under certain circumstances. Absolute and relative truths are revealed in the process of development of objective truth. **Absolute truth is unquestionable, immutable eternally established knowledge**. It expresses the content of knowledge, which is not refuted by the further development of science, on the contrary, it is enriched and confirmed in life. Absolute truth differs **from "eternal truth"**. The latter concept claims that truth is immutable, that it is fair for all times and in all circumstances. Everything in the world around us changes, develops, passes from one state of quality to another. Therefore, objective truth is absolute, it appears in the form of **relative truth** rather than truth. Relative truth itself provides objective knowledge about the events and processes of the surrounding world in accordance with the current level, the level of improvement of practice, labor tools, and experimental devices. However, in the course of the development of knowledge, the conditionality of relative truths becomes more apparent, they it changes and renews itself. At the same time, at each new stage of cognition, relative truths become deeper and fuller, and the elements of objective truth in them increase. Therefore, the development of truth goes in the direction of increasing absolute moments in it. Each subsequent theory is more complete and deep knowledge than the previous one.

Principles of the theory of truth. The concreteness of truth means that it expresses knowledge about real relations, the interaction of all aspects of the object, its main properties and development. Another condition of concreteness is to take into account the existing historical conditions, space and time factor. That

is, an idea that is true about the same object under certain conditions can be false under other conditions. Apparently, this principle is incompatible with dogma.

The criterion of truth is practice. Practice has the following qualities. First of all, its content is objective and independent of consciousness. Then it connects the person with that objective reality. Finally, in the process of practice, people change objects. According to its content and form, there are the following three main types of practice; a) creation of material goods; b) social and political activity; c) scientific-practical activity.

Attention should also be paid to the relationship between truth **and falsehood**. Delusion is an inadequate perception of reality. It can happen for various reasons. For example, the limited level of socio-historical practice and science for that moment is one such factor. In addition, the absolutization of existing views, principles and approaches also leads to error. Misrepresentation is different from both truth and falsehood. Its difference from the truth is that it revives reality in a one-sided, illusory way. A fallacy, unlike a lie, does not intentionally distort reality. A mistaken person thinks that what he is saying is the truth. A lie is a distorted perception of reality. Its cognitive content does not correspond to reality. A knowing lie is deliberate misinformation. An unintentional lie often corresponds to a fallacy, which may contain certain moments of objective truth. It should be noted that the authenticity and usefulness of knowledge are often the same. However, sometimes these sides do not coincide. That is, it happens that real knowledge is not useful in specific circumstances. For example, if the appropriate drugs are not available, the doctor's correct diagnosis is useless for the patient. Or if true knowledge of a certain abstract theorem cannot be applied in practice, it cannot be considered useful.

Human cognition is creative by nature. He does not repeat the trodden paths, he puts forward new problems and tasks. In addition to traditional methods, non-standard ways are also used in solving them. Throughout history, the creative process continues and expands without interruption. Certain elements of creativity are present in every person's sensory images and in the system of conceptual images. **Creativity means human activity aimed at changing reality according to one's goals and needs.** With this activity, a person creates qualitatively new material and spiritual values. It creates innovations in nature and social life. Creativity is the process of human activity to create innovation. Every person is a creative being. Types of creativity are determined depending on the nature of the creative activity (artistic creativity, scientific creativity, etc.). Dialogue and discussion can also be considered forms of the creative process. Creativity is the product of countless circumstances and is highly individual. All spiritual forces of a person participate in the creative process.

Sometimes a person suddenly deeply understands a problem that he could not solve for a long time and finds the right way to solve it. This quality is called intuition. Intuition is specific knowledge gained directly. Such

knowledge is unrealized, often incompatible with logic and life experience, although it can be both emotional and rational. Intuition can be developed through practice. Intuition has not yet been sufficiently studied.